# The European Harvest Field

Published monthly by **THE AMERICAN-EUROPEAN FELLOWSHIP**

**FOR CHRISTIAN ONENESS AND EVANGELIZATION**

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## WORKERS WHO SEEK TO HELP OTHERS

Being a brief sketch of "The Life and Liberty" Truth Campaign carried on by Mr. and Mrs. F. Spencer Johnson from Boscombe, England.

### "WHO ARE YOU?".

"What are you? What Society do you represent?" These, and other questions have been asked us frequently.

Our reply is simply this:—

We desire to have fellowship with **all** who love our Lord, and stand for the full inspiration of His Word. Especially with those who are burdened for the Salvation of the unevangelized millions in European countries * * particularly the Russian Refugees; Jews; Poles, and other Slavonic people.

Our hearts' desire is to bind together all such workers in a loving bond of fellowship, and Unity of the Spirit.

Already we have been brought into personal touch with God-fearing men and women in Yugo-Slavia; Upper Silicia; Germany; Poland; Danzig Free State; Belgium; and America and Canada.

For all the kindness that has been shown to us in these different countries, we thank every Missionary and praise our faithful God for journeying mercies granted to us. It has been a joy to pass on gifts entrusted to our care. Refugees in distress, and Jews in dire need, have thanked us warmly for help received. The distribution of Bible Literature, especially among the scattered Russian refugees, has given us a joy and privilege for which we render thanks to our Heavenly Father. How many souls have been saved and blessed we cannot say. Results can safely be left in His Hands.

### WHAT OTHERS ARE DOING

We have watched with peculiar interest and delight the work carried on by the various Missionary Societies, and individual workers, some of whose names are not famous, but whose "Labors are not in vain in the Lord".

Among the millions of Jews in Central Europe, the Rev. Samuel Schor and Rev. H. C. Carpenter, M. A., in their respective spheres, are thrusting forth laborers into the vast harvest fields. Among the Russians, Pastor Goetze; Mr. Prokhanoff; "The Light to the East" Mission; The "R.M.S." in Latvia, and Moses Gitlin in Poland, are each scattering the good seed of God's Word, and proclaiming Christ to the Russian people who are to be found stranded and destitute in all European countries. In Serbia, Mr. Troy and Mr. and Mrs. Sitters have had to face terrific opposition. They need our prayers.

Pastor Rosenberg, and his gifted sister-in-law "Helena", are covering a wide area in Central Europe, and Yugo Slavia. Other Societies and individuals are doing noble work for God. The Bible Society (B. & F.) in South Europe is doing heroic work. We have merely mentioned a few of those whom we have personally met in our Missionary Journeys. Prof. and Mrs. Niles gave us a warm welcome at Belgrade. God bless them both.

We like to think of all as one big family. "All one in Christ Jesus".

What can we suggest that would bring joy on earth, and joy in Heaven, better than united fellowship of Prayer?

Perhaps the two most impressive scenes that will never be erased from our memories, are, one in Upper Silicia at Sister Eva's numerous Institutions, especially the poor children's Homes. The other one, in Warsaw, where the sight of crowded gatherings of Young Jews, addressed by Moses Gitlin and other Hebrew Christians, stands out vividly in our minds.

The sweet fellowship with Sister Eva, Sister Annie, (her devoted English Companion and helper), and all the self-sacrificing workers in the numerous Institutions will ever remain with us as the happiest and most remarkable Christmas we have ever spent.

### THEN LET US REMIND YOU OF THE EAGER STUDENTS IN CENTRAL EUROPE

To have been privileged to take a small part in purchasing the property in Radost Poland for a Bible School and Center for Missionary work for Central Europe, we are deeply grateful.

This Bible School is now part of the "Christian Testimony to Jews" of which Rev. Henry L. Hellyer is the Director. Both he and Moses Gitlin are Russian Jews.

To know Brother Hellyer, as he is called in Poland, is to love him for his work's sake. The same can be said of Moses Gitlin, and the earnest and humble workers, Jews; Russians; and other nationalities, associated with him.

It has been a pleasure indeed to send out funds and literature, to many lonely workers in need of help. Would to God we could have sent out more, but we are not a "National Relief Agency". Moneys that have been entrusted to our care have often come from poor, hard-working people, who counted it a joy to help those in distress, whether Russians, Jews, or other nations in need.

Our Russian Literature work is full of promise. We have been fortunate in securing the best translators. This is more important than some would suppose, for we know of several Societies whose large stocks of booklets have been marred by bad translations, and in some instances large consignments were rendered useless. Calls are reachng us for literature in several languages, and our opportunities for wide-spread distribution are most encouraging. The Russian Concordance of the Bible is now an accomplished fact. It is a handy size and a delightful piece of work. The result of hard labor, night and day, by educated Russian Refugees. We rejoice to know that the Soviet Government is permitting the Concordance to go into Russia. This is a cause for rejoicing, and we congratulate the publishers on their great achievement.

The production of this invaluable Concordance is one of the good things brought about through the Revolution. Great credit is due to the Principals of the Bible Institute at Wernigerode, in the Harz Mountains.

It has involved enormous expense, and will doubtless prove to be one of the greatest blessings to the Russian believers, in the upbuilding of the Church.

We shall be pleased to give any fuller details to those who wish to communicate with us about it.

Address: **Rev. F. Spencer Johnson, "Restwood" 47, Parkwood Road, Boscombe, Hants, England.**

# THE EUROPEAN HARVEST FIELD

**Succeeding The Russian Harvest Field**

**Devoted to Evangelization, Bible Distribution and Relief Work in Europe**

Published monthly by the American-European Fellowship for Christian Oneness and Evangelization, 809 Schaff Bldg., 1505 Race Street, Philadelphia, Pa.

Pastor W. S. Hottel, Home Director ..... Editor
Norman J. Smith, General Secretary ..... Associate Editor

**TERMS OF SUBSCRIPTION**

**One dollar a year in advance. We kindly request Canadian and foreign subscribers to remit in U. S. money value, as we do not charge for extra postage—Please.**

Send all money for the magazine to Edward A. Steele, 809 Schaff Building, 1505 Race Street, Philadelphia, Pa.


**THINGS TO OBSERVE**

1. All articles not otherwise credited are by the editor.

2. In case of change of address, notify us at once, and be sure to give both your old and new address. Always write name and address very plainly.

3. Please bear in mind that the magazine is not backed by any church organization or Christian Society, but is published as a medium to spread missionary information concerning Central and Eastern Europe. Christian friends subscribing for it help us to make it more nearly self-supporting and in this way help toward the work in general. Prompt renewal will greatly help the work.

4. We shall be thankful for the names and addresses of Christian friends, to whom we may send sample copies of the magazine. We thank you all for your sympathetic co-operation.

## GENERAL INFORMATION

### AN APPEAL FOR MAGAZINES

Paris, France, December 25th, 1925.

DEAR FRIENDS:

We are the "Slavonic Evangelistic Band". We work for the Lord amongst the Slavonic refugees from the former Russian Austrian and Balkan territories. We need literature and magazines, but being poor we can't subscribe.

If some of your readers do not keep their religious magazines, please let us have the old numbers. We will read the valuable pages with gratitude and consider this as a special contribution to our work. Better may we read them late than never!

Parcels should be addressed to the secretary, Mr. Vladimir Nigeradse, 123 Au Du Maine, Paris.

Yours in and with Him,
VLADIMIR NIGERADSE.

### THE MAGAZINE LIST GROWING

We are glad to say that the subscription list to "The European Harvest Field" is still steadily growing. Quite a few new names were added during the past month. We praise the Lord and thank the friends for the kind words regarding the helpfulness of the Magazine we receive from time to time. It is only by the Lord's grace and blessing that the Magazine is made a blessing to its readers.

We also wish to express our heartiest thanks to one and all of our readers who have been seeking to interest their friends in the Magazine and the missionary interests it represents. This is most commendable and we sincerely appreciate it. Furthermore we are certain that the Lord is pleased with it, and that He will abundantly bless and reward each one that is having a share in the matter in question. We trust our readers will continue their mutual co-operation in seeking to help us introduce the Magazine among their friends. Parcels of Magazines will be gladly mailed for free distribution upon request.

### THE NEED FOR CLOTHING

In reading the Missionary Departments contained in the Magazine, our readers will readily see that there is great need for clothing and shoes among the destitute and helpless refugees, as well as among others in Central and Eastern Europe. We need not take up any further space to describe it nor to enlarge upon it, since the communications from the workers in the field speak of this great need with the utmost clearness.

Then too, there is need for funds to relieve the suffering and destitute of God's dear children, our own brethren in the Lord, in various sections of Central and Eastern Europe. We appreciate very greatly the generous gifts of clothing, shoes, and of cash from month to month, to help meet this great and desperate need. We herewith simply call attention to it in order that it may be emphasized in the minds of our readers. We shall appreciate if our readers will tell their Christian friends about this need and seek to lay it upon their hearts.

Friends who desire to give clothing and shoes can ship the same to

**THE AMERICAN-EUROPEAN FELLOWSHIP,**
**% SOCIETY OF FRIENDS,**
**1521 Cherry Street, Philadelphia, Penna.**

Friends desiring to give cash gifts can send the same to

**THE AMERICAN-EUROPEAN FELLOWSHIP,**
**809 Schaff Bldg., 1505 Race Street,**
**Philadelphia, Penna.**

### A RUSSIAN CONCORDANCE

Word received from Spencer Johnson, from England, says that the new Concordance in Russian, which was being prepared by the Brethren of the "Light to the East", in Germany, with the assistance of the Russian refugees, is now finished. He informs us that he has a copy, and says that it is printed in clear type, and beautifully bound, and is a triumph of the Gospel. He also says that permission has been received by the Brethren to ship into Russia. But they are in great need of funds to do this.

Mr. O. R. Palmer, of Philadelphia, Pa. in writing to the Editor, under date of February 4th, says, "I am under the impression from what they told me in Germany that every dollar contributed would place one and perhaps two copies in the hands of a Pastor or Bible student in Russia. When we know the dearth of literature there, and that very few even of the preachers have a Concordance, we can the better appreciate the value of such a book".

We quote from a letter by Anna Kroeker, Wernigerode, written to Mr. Palmer under date of January 30th, 1926.

"DEAR MR. PALMER:

I believe you are interested in the 'Light to the East' mission, therefore I tell you particularly what is going on here.

"One of the greatest things, some months ago, is that the Russian Concordance has been finished after five years work. Thank God, He gave the power to do it. Many of these books have been sent into Russia in the last month. And not only have they been sent, but the Russian brethren got them also. They all have a great joy and we received many thanks letters. I shall translate some and enclose them with this letter. Then you can rejoice with us and thank God for His kindness. Yes, He is mighty to guide the hearts of men sometimes against their own will.

"Till now we could send only one Concordance at once to one address, but several weeks ago one brother in Christ out of Russia wrote us, that they had got the permission from the Soviet government to get into Russia 500 Concordances at once. Is it not magnificent? Yes, our God can do more than we are expecting. He will open the door for the others also.

"The children of God in Russia are very poor and ask us to send the Concordance gratis. We did so till now, but we have to pay much for the printing expense. The mission can not pay it alone therefore we are asking our Lord, to make His children willing to help us. We believe it is a work for all children of God in Russia and therefore a work in which all children of God in every country should have a share. Will you be kind enough dear Mr. Palmer, to help us? In February we have to pay 10,000 marks; we need help very much.

"During the past several months we have been asked to send many Bibles to Russia in both languages, in Russian and German. Slowly the door is opening for Christian literature. Yes, God can!"

We also give below the translated letters of appreciation of the Concordance, to which the foregoing communication refers.

"I am going to tell you that I received the Concordance yesterday. I thank you very much for this book. I find no words to tell you how I am feeling. Our Heavenly Father bless you for all that you have done for me all the time, since I came to your country as an unconverted man. You have sent me Christian literature at that

*(Please turn to page 16.)*

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# EDITORIAL

MESSAGES FROM THE WORD BY THE EDITOR

## THE FAITHFULNESS OF GOD

"Thy faithfulness is unto all generations: thou hast established the earth, and it abideth" *(Ps. 119:90).*

In the preceding verse of this great Psalm we are told that the Word is for ever settled in Heaven. Wedded to this precious truth is that of the faithfulness of the God who gave the Word. This is a most comforting and assuring truth. In his Epistle to the Corinthians the Apostle says, "For all the promises of God are in Him (Christ), yea, and in Him Amen, to the glory of God by us" *(II Cor. 1:20).* The incarnate Word is the Amen of the written Word, and every promise is secure in Christ Jesus. The prophecies that have been fulfilled in and by Christ prove and evidence the inerrancy and faithfulness of the Scriptures. Fulfilled prophecy is the unfailing pledge and guarantee that the prophecies of Scripture not yet fulfilled, will be fulfilled in some future time. Christ came and fulfilled the shadows and prophecies of redemption and substitution by His death, rose from the dead and now lives in Heaven by the power of an endless life, the proof and pledge of the eternal and unfailing faithfulness of God. How blessed it is to know that the faithfulness of God the Father is limitless and unchanging. It is unto all generations!

What rest it gives to the heart to know that God is faithful. And as an evidence of the faithfulness of God we have the abiding of the earth unto this day. Established as it was of old it still is here, albeit, now nearing the end of the present age and dispensation. But on down to the end, the faithfulness of God endures, yea, to the ages of ages. Come what may, of unbelief, worldliness and sin, He abideth faithful. In the midst of faithless friends, in the hour of trial and darkness, in the throes of the terrible apostasy and the raging conflict, our God abideth faithful. He can not lie, neither will He ever go back on His Word, nor change. And then when our Lord comes into the air to receive His own unto Himself and we shall be forever delivered from the present scene of darkness, trial, sorrow and death, we shall forever be in the presence of One who is ever unto all eternity the same unchanging, unchangeable God. This glad truth encourages to trust and inspires hope, and it likewise challenges the heart's affections, worship and praise. Let us trust God, come what may. Let us cast ourselves utterly upon Him and rest in His eternal faithfulness.

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## FILLED WITH THE SPIRIT

"And be not drunken with wine, wherein is riot, but be filled with the Spirit" *(Eph. 5:18, A. S. V.).*

It quite frequently happens that certain men lay down conditions, assuring us that if they are complied with, we shall be endued with power from on high, or be filled with the Spirit. However, all such conditions we are certain are given upon self-constituted authority and not upon the authority of the Word of God. If there were any such conditions, we may surely believe the Holy Spirit would have given them here, where He gave the definite exhortation or command to be filled with the Spirit. But there is no condition laid down here.

One of the conditions usually laid down is that of self-emptying. But we fail to find anywhere in the Word of God that self-emptying is laid down as a condition to be filled with the Spirit. We are only self-emptied by being Spirit-filled. The believer is not able to empty himself of self. All such effort portrays self-effort—self trying to get rid of self. What folly! The believer can no more empty himself of self than the sinner can save himself. The Lord's command is not to be emptied of self, but to be filled with the Spirit. To be emptied of self is a consequence of being filled with the Spirit, and not a condition to be filled. It is the fullness of the Spirit that empties the self-filled believer. When the Holy Spirit holds absolute and undisputed possession, He subdues everything foreign lurking in the shrine of God.

The command is not to do anything, nor is it to refrain from anything, but as it were to allow or permit something to be done to us. **"Be filled** with the Spirit" is the plain and explicit command. It is as Dr. Elder Cummings writes: "We have, apparently, only to consent to its being done, or to take the right attitude about it before God. God is waiting to fill us with the Holy Spirit".

To lay down conditions is not only confusing, it is also harmful. Says W. J. Moodie: "We can no more purchase the fullness of the Spirit by our self-emptying, self-surrendering and self-consecration, by being baptized or by the laying on of hands, any more than Simon could purchase the power of the Spirit from Saint Peter and Saint John in Samaria *(Acts 8:20)".*

"What conditions, it may be asked, could John the Baptist comply with for the filling of the Holy Spirit prior to his natural birth, also Elizabeth and Zacharias (his father and mother), who were also filled with the Spirit of God? *(Luke 1:15, 41, 67).* The Pentecostal conditions for the fullness of the Spirit were, "Repent, and be baptized * * and ye shall receive the gift of the Holy Ghost" *(Acts 2:38).* When the Pentecostal conditions were literally complied with by the believers in Samaria they did not receive the Holy Spirit until Peter and John laid hands upon them. No wisely taught child of God believes that by the laying on of hands the Holy Spirit is given to us *(Acts 8:14-17).* Both Saul of Tarsus and Cornelius of Cæsarea were first filled with the Holy Spirit and afterwards baptized with water, so that the Pentecostal conditions were not binding upon them *(Acts 9:17; 10:44).* It is neither Scriptural nor wise to propagate conditions for the filling of the Holy Spirit. If God makes no conditions, why should man do so? Sincere souls have been ensnared and almost driven to despair after having complied with men's conditions that brought no Spirit fullness into their hearts". Beloved, let us allow the Holy Spirit to fill us by giving Him full control of our whole lives. As we yield and respond to Him He fills us with His own blessed presence.

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## TRUSTEES OF THE GOSPEL

"But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts" *(I Thess. 2:4).*

Here is a solemn and a stirring thought. Trustees of the Gospel! Can it be? What a glorious privilege! What Divine grace! But what a tremendous responsibility! God's people have been put in trust with the Gospel. Think of it! As trustees of the Gospel it is our privilege and responsibility to see that it is carried to those for whom it is intended. This is not a matter to be trifled with. Missions are obligatory, not optional. Missionary work is a Divinely assigned duty and not a mere matter of human choice. Our first and principal business as disciples of Christ is to give the Gospel to those who have it not. Some one has aptly said: "He that is not a **missionary** Christian will be a **missing** Christian when the great day comes of bestowing the rewards of service".

The Lord's first recorded command to His disciples was: "Come ye after Me, and I will make you to become fishers of men" *(Mark 1:17).* His last one was an expansion of the first: "Go ye into all the world, and preach the Gospel to the whole creation" *(Mark 16:15, A. S. V.).* **God cares for the heathen! Do we?** How about it? After a lapse of about nineteen hundred years, thousands of millions of our fellow-creatures are sitting in dense midnight darkness, never having had an opportunity of hearing the

*(Please turn to page 8.)*

# Messages from the Word

PRACTICAL SPIRITUAL DISPENSATIONAL PROPHETICAL

## DO WE BELIEVE?

By Mrs. Spencer Johnson, *Editor of "Life and Liberty", Bournemouth, England.*

"Let not your heart be troubled" (literally, "rippled"), "ye believe in God, believe also in me" *(John 14:1).*

Do we **really** believe in God? We often talk **about** Him, and our heads are very full of truth and light regarding Him, but do we really know God Himself?

Paul had a very **practical** knowledge of God. See him on board that ship, in that awful storm and tempest, when "all hope that they should be saved" had vanished *(Acts 27).* There he was, standing **alone,** humanly speaking, with everything and everybody against him; but he could remain in that restful consciousness that **God was God;** and though, all tended to contradict his faith, he could still say "I believe God, that it **shall** be even as it was told me" *(vs. 25).*

Where lay the secret of his rest? Just here: nearly two years before, God had appeared to him in the dead of night *(Acts 23: 11),* and had confirmed it again that day *(vs. 23),* telling him that he was to be His "Witness at Rome", and whatever happened between then and his arrival in that great city, he was to be "kept safe" by Almighty power, so that he could be of "good cheer". And he was "childlike" enough to believe what God had said; and when the Jews later on, threatened to kill him, he could rest upon the Word of the Lord, for he had learnt to **know** God and to listen to **His** voice, and had seen the unfoldings of His heart, away in lonely Arabia *(Gal. 1:17).* This is **only** where we can get to know Him; we cannot get more than light and truth through others; it is as we are "still" and "hushed" before Him that we can become closely acquainted with Him.

Our lives are so rushed, we are "so busy", so fully occupied in even our so-called Christian work, that we have no time to sit down at His feet and "receive of 'His' words" **direct** from Himself; and, consequently, we find that when difficult circumstances arise, we disappoint Him, and the opportunities given wherewith to prove Him, slip by, and are lost forever, because of never having really come face to face with Him alone.

Did God prove Himself as God to Paul? Yes, for the concluding words of that chapter *(vs. 44),* say: "They escaped **all** safe to land"; and so He will to us if we can **dare** to believe Him, even though tremendous odds, circumstantially, and all the powers of hell are arrayed against us.

Take another instance. We read in James 2:23 that "Abraham believed God"; and because he did, God could do the humanly-impossible thing. Abraham's faith had a long testing time. **Twenty-five years** did God keep him waiting for the fulfilment of His promise to him; but his faith could stand the test because it was the real thing, and not mere **credulity.** "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being **fully persuaded** that, what HE had promised, He was able also to perform" *(Rom. 4:20,21);* and then, even when the son was given, it **seemed** as if God would not be able to carry out His promises for Isaac, when He told his father to lay him on the Altar of Sacrifice *(Gen. 22).* But again faith triumphed, and we read that Abraham "accounted that God was able to raise him up, even from the dead", rather than break His word *(Heb. 11:19).* Where did Abraham learn to know God thus? Once more we return to the same thing; he had come face to face with God, far away in Ur of the Chaldees, and had heard His voice setting him apart for Himself, and "he obeyed, and went out, not knowing whither he went" *(Heb. 11: 8; Gen. 13:1),* but knowing well his Guide.

"I would rather walk in the dark with God,
Than go alone in the light;
I would rather walk with Him by faith,
Than go alone by sight".

It was a stupendous "launch out"; but **he dared,** and he found that God was not only Almighty in power, but **tenderly faithful** in every tiny detail of His promise.

God may have placed you here in somewhat similar circumstances.

Something gigantic faces you; a fresh departure; it seems as if it were too much to risk, or to trust for; as if **your faith** could never stand the test; but "Let not your heart be rippled, ye believe in **God",** and He who, in His marvelous Almightiness, calls each planet and star by their names *(Is. 50:26)* and holds them, together with the sun and the moon, in their right orbits; He who is the "Creator of the ends of the earth"; "He that stretcheth out the heavens as a curtain" *(Is 50:28,22),* He who "provideth for the raven his food" *(Job. 38:41);* and who cares even for the "odd sparrow" *(Luke 12:6),* can He not manage **your little life,** with its burdens and testings, and contrary circumstances?

Has He ever failed when you trusted Him?

"Those who trust Him wholly,
Find Him wholly true".

"Let not your heart be rippled" even; "believe in **God"**—the **"everlasting** God"; and see in your hard, difficult, dark, life, grand opportunities to put God to the test; and trust Him, **just there,** to work in a way worthy of the Almighty El Shaddai.

Fortunately, our little verse does not close here; it adds four other words full of Divine import:—"Believe also in Me". Have you ever thought why the Lord Jesus Christ added those words? In John 16:25 we read: "I will show you plainly the Father". Jesus is ever the Way to the Father. "No one knoweth * * who the Father is, save the Son, and he to whom the Son will reveal Him" *(Luke 10:22);* and we can only know God, and the glory of God, "In the face of Jesus Christ" *(II Cor. 4:6).* And "Jesus Christ is the Power of God" *(I Cor. 2:9);* and in Him dwelleth all the Fulness of the Godhead bodily" *(Col. 2:9);* and as He dwells and reigns in our hearts, He will manifest that Power in, and through us, and nothing is impossible to God".

Let us rest in the blessed consciousness that **God** has undertaken our lives, and as a Divinely natural result all **must** be "well". Therefore, "let not your heart be troubled", because "ye believe in God", and in Jesus Christ His Son.

"All things are possible to **God;**
To Christ the Power of God in me.
Now shed Thy **mighty self** abroad,
Let **me** no longer live, but **Thee;**
Give me this hour in Thee to prove
The sweet Omnipotence of Love".

—*(C. Wesley).*

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## THE BOOK OF REVELATION

Edward Drew, *Pastor, Madison Ave. Baptist Church Paterson, N. J.*

STUDY NUMBER 10, CHAPTER 11.

### The Mighty Angel

"And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months" *(Rev. 11:1, 2).*

As we approach the 11th chapter of our Book we must keep in mind the great events of chapter 10. In that chapter a Mighty Angel, who is none other than the Lord Jesus Christ, takes possession of the earth, and immediately upon His doing so, it is declared that there shall be no more delay but that the "mystery of God" shall be finished. The seventh trumpet then shall usher in the final things. This shows the importance of chapter 11 for in it we have the seventh trumpet sounded.

### The Earthly Temple

John is told in the beginning of this 11th chapter to measure the Temple of God and its parts. He is told, however, not to measure the court of the Gentiles. This last expression shows this to be the earthly temple. It is more than likely that the Antichrist will build for the Jews a beautiful Temple in Jerusalem when he makes a covenant with them at the beginning of the seven years of tribulation period. We are told in II Thessalonians 2, that the Son of Perdition will sit in the Temple of God, showing himself that he is God. But this Temple will undoubtedly be destroyed at the end of the period when all the nations come against Jerusalem to battle *(Zech. 14:2)*. But in Zechariah 6:12, 13, we read that Christ shall build His own Temple when He comes. He shall have the throne of David for universal rule, and the Temple for universal worship, for "He shall be a Priest upon His throne".

It is just as necessary to unify the world's worship as to hold universal power. In this day there are thousands of systems of worship, but God receives only what is offered in the Name of Jesus Christ. It is evident then that the devil gets now most of the world's worship. This is sadly true for "Satan is the god of this age" *(II Cor. 4:14)*. But we read in Zechariah 14:16 that "all the nations * * shall even go up from year to year to worship the King, the Lord of Hosts". The world must have a King who has a right to receive worship, and there is only One who has that right.

### Forty and Two Months

We have in the second verse of our chapter the first mention of a time-period that from this on will be reiterated over and over again. In verse two it is "forty and two months", and in verse three it is called "a thousand two hundred and threescore days". This again is called "three and a half years". This is exactly one-half of the tribulation period and so it would seem evident that the tribulation is to be distinctly divided into two parts by some great event. We believe that event is the casting of Satan out of the Heavenlies told in chapter 12, and the antichrist breaking his covenant with the Jews. The last half will be the time of "Jacob's Trouble", the most terrible time the world has ever known *(Matt. 24:15-26)*.

### Two Witnesses

"And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will" *(Rev. 11:3-6)*.

Beginning with verse three we have the record of the Two Witnesses who shall bear the final testimony for God during the latter half of the tribulation. God never leaves Himself without a witness. From Abel who testified to the Blood of the Lamb, and Enoch who preached the Second Coming of the Lord, God has given a witness to every generation through all the ages.

There is some speculation as to who these two witnesses are. They have the power formerly given to Elijah and Moses, and many are satisfied that they will really be these two men, for they appeared with Christ on the Mount of Transfiguration. And it is definitely prophesied that Elijah shall come. But there are only two men in the world's history who did not die—Enoch and Elijah. We cannot be sure, so we will not speculate. It is also held by some of the best Bible teachers that it is not only two, but a representative company. But it is better to believe what the Book says.

These witnesses have the power of self-protection for fire comes out of their mouth and destroys their enemies. It is evident that the age will be so bad that they must be given this power or they would be killed. We will see later that during this period the whole world is worshipping the Antichrist. The strange statement that fire proceeds out of their mouth need not distress us. In the first chapter of II Kings we read that Elijah, by a word of his mouth, caused two companies of fifty men each to be consumed by fire. In Acts the fifth chapter, Peter killed Ananias with a word, and Paul in Acts, the thirteenth chapter, struck a man blind with a word. Is this not equivalent to the power of protection given these two witnesses?

### The Beast

"And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spirtually is called Sodom and Egypt, where also our Lord was crucified" *(Rev. 11:7, 8)*.

When their testimony is finished, they are killed by the Beast. "Immortal till our work is done", said George Whitfield, and it is true. So they seal their testimony with their blood and are slain by the Beast that came out of the abyss *(vs. 7)*. This Beast then may be the angel of the abyss in 9:11. His name is Apollyon or Destroyer, and we do not read that he returned to the abyss, so it may be that he plays the part of the Antichrist, the first beast of Revelation 13. If this be true, then we see why they are killed in the city of Jerusalem as in verse 8, for the Antichrist at that time will be in the Temple "showing himself that he is God".

### Another Christmas

"And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth" *(Rev. 11:9, 10)*.

The terrible moral condition of that time is evidenced by the way the dead bodies of these witnesses are treated. So glad are the people that the witnesses are dead, that they will not permit their bodies to be buried, but left out in the street that they might rejoice over them. The mere testimony of these two men has been torment and so glad is the world over their death, that they establish another day for the sending of gifts one to another. What is this but another Christmas? Does the reader think that perhaps I profane a sacred season by this comparison? Surely none will claim that people give gifts at Christmas in gratitude for the birth of Christ. Few people even think of Christ on Christmas Day, for He has been eliminated, and a ficticious character given His place. The world is always the same and this terrible jubilee over the death of God's witnesses show to what open antagonism to God the world is tending. Suddenly, however, the Lord steps in and raises up His two witnesses and raptures them into Heaven. The miracle puts a stop for the time to the festivities, and that event, together with a great earthquake, terrifies the people, and in fear and dread the people give glory to God.

### Seventh Trumpet

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God. Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned" *(Rev. 11:15-17)*.

We cannot attach too much importance to the great announcement that accompanies the sounding of the Seventh Trumpet in verse 15. This declaration, together with what we have already considered in 10:7, that when the Seventh Trumpet shall sound the mystery of God shall be finished, shows plainly that the mystery or "secret working" of God is to make Christ King of all the earth. Quickly after this does event follow event, until in chapter 19 He comes forth in all His glory as King of kings and Lord of lords.

### The Angry Nations

"And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth" *(Rev. 11:18)*.

The declaration that the kingdoms of the earth are become the Kingdom of God and His Christ has a certain effect both in Heaven and on earth. Verses 16 and 17 show how glad Heaven is that the time has come for Christ to reign. The angels saw Him on earth in humiliation, and during the age that now is have seen Him still rejected, and His name blasphemed. Now they are glad and sing for joy that He is to come to earth in His glory and take His power.

But not so the nations; they are angry as stated in verse 18. What folly to teach that the nations will be converted before He comes, for such is the teaching of post-millenarians. No, the nations are farther from God than ever, as shown by the rejoicing over the death of the two witnesses, and here again they show their antagonism by their anger at Christ taking His power. But He will come notwithstanding, and He will rule them with a rod of iron, and they shall at last submit to Him. Come, Lord Jesus!

### The Ark

"And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail" *(Rev. 11:19)*.

In the last verse of this chapter we are told that the Temple of God was opened in Heaven and there was seen in it the Ark of the Covenant. This is not the Temple of the first part of the chapter, for that is the earthly Temple. This we are distinctly told is the Temple in Heaven, and I believe the Ark is the literal Ark that was in the Tabernacle in the wilderness. We have thought sometimes that since the time is near for the millennial Temple the Ark is mentioned here as ready to be brought back to earth. But the Ark was the symbol of the presence of the Lord, and it would seem that since Christ Himself is in the Temple on earth, the Ark will have no place. It may be we are shown the Ark at this place in Revelation because God is about to fulfil His great covenant promises, and we are to know that covenant is precious to Him, and ever before Him in Heaven there is the memorial of it.

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## "WHO IS ON THE LORD'S SIDE?"

REV. FULLER GOOCH

The old cry of Moses, the man of God, "Who is on the Lord's side, let him come unto me," met with an earnest response from the sons of Levi, who forthwith "gathered themselves together unto him." The results were solemn and sad, but they were Divinely required and ordained, and the action taken was sealed in a most marked manner by Divine blessing. The words in Malachi, concerning this episode of Levi's history, are eminently worthy of note, both as to text and context: "My covenant was with him of life and peace, and I gave them to him for the fear wherewith he feared Me, and was afraid before My name. The law of truth was in his mouth, and iniquity was not found in his lips, he walked with Me in peace and equity, and did turn many away from iniquity. For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts."

The true priests of to-day are the people of God of every name and rank, all who have been brought nigh unto Him by the Blood of Christ, and anointed for His service by the Spirit of His grace. Not only to official standard-bearers is the priestly call and appointment given, but to the whole rank and file of the followers of Christ. They are individually and collectively "a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." Like the Levites of old, "they are given as a gift of the Lord to do the service of the tabernacle of the Lord." True believers are joined unto their merciful and faithful High Priest, that with Him, and for Him, they may keep His charge, and the charge of all the tabernacle *(Num. 18:1-6)*.

We are frequently shown in the Scriptures of the New Testament that one most important part of the charge committed to members of the New Testament Church is the holding fast, the earnest maintenance of "the faith once for all delivered unto the saints." The charge so repeatedly and solemnly given by Saint Paul to Timothy in both his Epistles to the young evangelist, was not only given to him and his fellow-workers, but through him to all the people of God *(II Tim. 2:1,2)*; and the burden of it all was that they should "hold fast the form of sound words" which they had heard of him, and "keep that good thing" which had been "committed unto them."

But the holding fast, and the keeping, meant open avowal, bold advocacy, strong contention. Hence they are to "fight the good fight of the faith," and to "endure hardness as good soldiers of Jesus Christ;" they are not to be "ashamed of the testimony" of our Lord, nor afraid or unwilling to stand by Paul, "His prisoner," coveting rather to share his reproach and trial endured on behalf of the truth, in its open proclamation and defence.

In II Timothy 2 the Apostle compares the visible Church to a great house, and its inmates to vessels used in its service. These vessels are varied in their nature and purpose; there are "not only vessels of gold and of silver, but also of wood, and of earth; and some to honor, and some to dishonor." But the great point of his simile is to show that the true-hearted and faithful among those who dwell in this great house, will **purge themselves** from the vessels of dishonor, and of wood and earth, and take the positions of vessels "sanctified, and meet for the Master's use." And this in view of the necessity caused by departure from the truth on the part of other inmates of the house: "For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables."

Surely times analogous to this are upon us to-day. False teachers are being preferred to true, false standards are displacing the Blood-stained banner of Truth; and the many follow eagerly new theories and systems of men, rather than the Divinely-revealed mind and will of God. It is getting to be as it was in Jeremiah's day: "The prophets prophesy falsely, and the priests bear rule by their means, and My people love to have it so, and what will ye do in the end thereof?"

Surely, then, this is no time for compromise, or timid, half-hearted dealing with the truths of God. We are called to "stand in the evil day," to "take unto us the whole armor of God," yea, to gird our loins, and to trim our lamps, "as men who wait for their Lord." Shall we not each one heed the call, and in whatsoever place we are made to occupy upon the wall, be every one of us at work with the trowel as well as the sword, and the sword as well as the trowel, firmly held, and bravely used? Nehemiah 's example, and that of the men who wrought with him, may well stimulate and hearten all who to-day are zealous for God, and "valiant for the truth." Very timely are the words of Nehemiah 4:19, "The work is great and large, and we are separated upon the wall, one far from another. In what place, therefore, ye hear the sound of the trumpet, resort ye thither unto us; our God shall fight for us."

Not as bigots are we to rally at such a call, contending each for his own peculiar cast or mould of thought; nor as partisans, eager to enlarge our own sect or party; nor yet as separatists, desiring to form some new league or organization; but as servants of the Lord, children of God, lovers of Truth, soldiers of Christ—"For His sake," our watchword; "His name," our rallying cry.

One of the difficulties in the way of facing the position caused by the present apostasy from the truths of God's Word is the attitude taken by many who believe in those truths, and in heart hold by them. With some, the attitude is indifference; with others, compromise; with others again, non-interference. Nevertheless, while those who occupy either of these positions may justify themselves in doing so, the fact remains that their influence on the side of upholding the truth is in all cases seriously minimized and in many altogether lost. Such discourage their brethren and strengthen the foe. The Apostolic position, to which all believers are exhorted, is "that ye stand fast in one spirit, with one mind, striving together for the faith of the Gospel," and this, on the part of Christians of every name, is the urgent need of to-day.

Shall not there be a stand taken, and a widespread coming out of believing men and women who, having understanding of the times, resolutely, unitedly, and prayerfully come "to the help of the Lord, to the help of the Lord against the mighty?"—*London Christian.*

## THE COMING OF THE LORD FOR HIS SAINTS

WALTER SCOTT

There are three great subjects in the Bible. FIRST, That which bears upon the individual wants of the soul—truth common to both Testaments. SECOND, The history of God's ways in government—the subject generally of the Old Testament. THIRD, The revelation of God's grace and the unfolding of His eternal counsels and hidden purposes respecting Christ and the Church—the special and commanding truths of the New Testament. Or, (1) Salvation; (2) Government or the kingdom; (3) God in grace and glory.

We take it that the needs of the soul have been fully answered, and that the heart of the saved one is fully satisfied and entirely devoted to the person, mission, and service of the now **glorified Deliverer.** Well, there is a threefold work done for you, beloved one, by Jesus—the Eternal Lover of your soul. He **did** a work for thee on the Cross; there He met the question of thy sin. **It is finished.** He **is** doing a work for thee on the Throne; there He meets thy daily need, suffering thee to hunger that He may feed thee *(Deut. 8)*. Precious Lord, thy Cross-work is **finished,** Thy Throne-work is **finished.** He will do a work for thee in "the air." On the Cross He died for thee; on the Throne He lives for thee, and from the Air—His own appointed trysting place *(I Thess. 4:17)* He will call thee up to Himself, saying, "Arise, my love, and come away."

What, then, is our distinct and proper hope as Christians? Is it to get **on** in the world that crucified **Him,** and reach Heaven when we die? Oh no, it is to get **off** by the fulfillment of that precious word recorded in John 14: "I will come again, and receive you unto Myself; that where I am there ye may be also." We are thus set in direct and immediate connection with our blessed Lord's descent into the air. But there is another event noticed in Scripture, termed the appearing of the Lord, and which will take place some years—seven at least—after the translation of the saints to Heaven. We Christians wait for the Lord's **private** descent from Heaven to the air; while the godly Jew will long for the Lord's **public** descent from Heaven to Mount Olivet *(Zech. 14)*. "When the Lord shall build up Zion, He shall **appear** in His glory" *(Ps. 102:16)*.

The details of the Lord's descent from Heaven and our ascent from the earth, and the meeting are detailed in the first written of the Pauline Epistles *(I Thess. 4)*. He will come as the resurrection to the dead or sleeping saints. The voice of the Lord will break upon the silence of many centuries. That voice, like the voice of many waters, will sound amongst the tombs, and the sleepers will awake, for He has spoken, and they will rise to Resurrection-life and glory. The work will be done silently; there will be no external evidence to the world, no disturbing of the tombs to indicate that the "Resurrection of the Just" has taken place. The world will miss the **living,** but not the dead. He will come as the Life to the living. Creation will be searched, and the living and the dead caught up together in the likeness of their Lord. Oh, that shout as we wing our way to yonder regions of light, "O death, where is thy sting? O grave, where is thy victory?" What an assembling of all who loved the Lord—from every land, from every age and clime! Every saint will respond to the voice of Christ, and go up in the clouds. He will glean the precious dust of His saints, and glorify their bodies in fashion like His own. What a meeting! How they cluster and gather around the Lamb! Fare ye well, changing scenes of life. No more winter, no more sinning and sorrowing, no night and no tears, and no more grieving of our blessed Lord. Summer and the time of the singing of birds has come. **"Forever with the Lord."**

Come, beloved fellow-believer, let us search ourselves: Are our lamps trimmed and lights burning? Are we waiting in holy, loving expectation for our Lord's Return to fetch us to Himself? Hark! hark! He is about to speak the gladdening word:—

"Arise, My love, and come away,
Look up, for thou shalt weep no more,
But rest on Heaven's eternal shore."

## TRUE EVANGELISM

REV. HENRY OSTROM, D.D.

Gaining members into the church can constitute a work of human propagandism, but it does not represent a work of evangelism. The evangel does not appear until the Gospel of the grace of God is clearly sounded forth. Connected closely as the evangel is with the origin and enforcement and triumph of the Gospel, the root and all fruit of it must be essentially in contrast with all psychological tricks, emotional exhibits and mathematical estimates.

Difficult as it may appear in our methods of publicity (methods adopted largely because of the tangled confusions of the populations of our cities) to relegate to its proper place the ability or peculiarity or commendable record of the evangelist, evangelism, real, true God-given evangelism, cannot appear so long as the worker is so in evidence that his personality obscures the real work of the Holy Spirit.

We have to look back, back of all outward exhibit to find real evangelism. The idea that there are teachers and then there are evangelists in contrast one with the other may prepare the way for a most serious error regarding evangelism. For, then, there is the danger of concluding that the dry analytic teacher is in one legitimate class and the story-telling trick-worker is in another legitimate class. Teacher there may be, and evangelist dimly contrasted. But in the Gospel plan there is no place for the un-evangelistic teacher or for the un-teaching evangelist. You get the import of it all in First Timothy fourth chapter. There you read in verses three and four a plain lesson on teaching and then in verse five, "Do the work of an evangelist." It is all addressed to the one man. Probably nothing has so actually hindered the Gospel among people who have inclined toward it as the so-called evangelism which has in it no teaching.

We are forced to the conclusion that real evangelism must put forth God's Word. We settle back upon the conviction that that Word is the most effective evangelizing instrument God has given, and that, if that Word does not succeed nothing really will succeed. Oh, there may be emotions and expressions and accessions but we are talking of that which can be built into God's eternal triumph of Truth, of passing up on high to God that which He can accept as a part of the structure of Truth's enduring triumph, of, in short, really Gospelizing people: and we say His Word is the one and sufficient instrument. Let that be opened, announced, connectedly emphasized in the Holy Spirit's power and you have in clear evidence genuine evangelism.

It is not at all impossible that the present Bible Conference movement in America shall yet appear (what even now it may really be) the most actual evangelistic movement of the past century. Certain it is that these Bible Conferences and the Bible Institutes are honoring the use of the only real instrument of evangelism—The Word of God—and it is true also that we do find people accepting Christ in many of these efforts. O, that more may do so! We might well proceed to rid the field of two classes of workers—the un-evangelistic teachers and the un-teaching evangelists. We need to get down firmly on God's Word. We need to dismiss entirely the subtle dream that we can add a little to its effectiveness. We must not handle it deceitfully nor dare we handle it coldly. There is more in it of convicting truth, warm appeal and saving power than has yet been realized. It is the best that God can give. If the searchlight of God's Truth cannot discover the lost sheep and if it cannot show the lost sheep the way to the fold then let us despair of the lighting of little parlor matches of human wit doing so. We seem to think that because we are appealing mainly to Gentiles that therefore we do not need to give them so surely to believe that He who came is really God's Son and that He who gave His life for the sinner's salvation is really the long-promised One, and that "faith cometh by hearing and hearing by the Word of God." Let us be sure that we do not call it evangelism when we encourage them to "climb up some other way." The sooner we cast away our little parlor-match trickery and come to the using of the search-light of God's Word the sooner we shall see

"in action" the real actual Gospel Evangelism. The Word of God is as sharp as a two-edged sword that pierces. Commend to us no other instrument as superior to it.—*Grace and Truth.*

## TRUSTEES OF THE GOSPEL

*(Continued from page 3.)*

"grand and glorious Gospel" of the matchless, boundless grace of God. Therefore, ask yourself daily what the Lord would have you do in connection with the work of carrying the news of salvation to the perishing millions. If you honestly seek to know His will, He will reveal it to you most clearly and most fully. The trouble so often is that we are not concerned about knowing God's will and about doing it. This bespeaks a sad spiritual condition and is a very fatal crime. Beloved, think of it! No concern to please the Lord who gave Himself for us, who shed His precious Blood to redeem us, and who lives for us in the glory! This is gross selfishness, yea, meanness. No concern to know and to do His will! This is contempt and self-complacency.

Our Lord and Master exhorts us, saying, **"Lift up your eyes, and look on the fields; for they are white already to harvest"** *(John 4:35)*. If we lifted up our eyes more frequently and would look out over the walls of our own small circle and our own selfish and personal interests, and would steadfastly and honestly behold the millions who are hastening to death and eternal night, our hearts would be "moved with compassion". We are not expected to bring the whole world to Christ, but we are responsible to do our best to bring the Gospel of Christ to the whole world. Yet alas! every morning as the sun rises, one hundred thousand souls have in twenty-four hours passed into eternity, thousands of whom have never had the privilege of hearing about Christ. What shall we say in the day of Christ? What will we answer?

And remember, beloved, this matter cannot be evaded. We are commanded by the Lord to preach the Gospel to the whole creation. When the "Iron Duke" was asked what he thought of "foreign missions", he characteristically replied, "Attend you to your marching orders". It is the Lord's will that His own shall carry the Gospel to the whole creation. This is not a fancy, but a stubborn and certain fact. Yes, beloved, we are trustees of the Gospel. Shall we be faithful to our trust and discharge our responsibility? May the Lord help us to be faithful to our mission and to discharge our trust.

"Why call ye Me, Lord, Lord, and do not the things which I say"? *(Luke 6:46)*.

"If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; If thou sayest, Behold, we knew it not; doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth not He know it? And shall not He render to every man according to his works?" *(Prov. 24:11, 12)*.

Look, the harvest field is teeming
With the rich and ripened grain;
Wide it spreads before us,
Bright the sky is o'er us;
In the sunlight, golden gleaming,
Heaving like the restless main;
'Reapers are needed', resounds o'er hill and plain".

"Rouse ye, then, and to the fields away,
Go labor for the Master while you may;
Lo, He is calling, night is falling,
Hasten to obey, For reapers are needed to-day".

## PRAYER'S HOLY GHOST EFFECTUALNESS

By J. Hudson Taylor

A young man had been called to the foreign field. He had not been in the habit of preaching, but he knew one thing, how to prevail with God; and going one day to a friend he said: "I don't see how God can use me on the field. I have no special talent." His friend said: "My brother, God wants men on the field who can pray. There are too many preachers now and too few pray-ers." He went. In his own room in the early dawn a voice was heard weeping and pleading for souls. All through the day, the shut door and the hush that prevailed made you feel like walking softly, for a soul was wrestling with God.

To this home, hungry souls would flock, drawn by some irresistible power. In the morning hours some would call and say: "I have gone by your home so many times and have longed to come in. Will you tell me how I can be saved?" Or from some distant place another would call saying: "I heard you would tell us here how we might find heart-rest."

Ah, the mystery was unlocked. In the secret chamber lost souls were pleaded for and claimed. The Holy Ghost knew just where they were and sent them along. Mark this: If all who read these lines would thus lay hold on God, with the holy violence and unconquerable peristence of faith-filled prayer, a good many things would give way, against which we have been beating with our puny human wisdom and power in vain. **The prayer power has never been tried to its full capacity in any church.** If we want to see mighty wonders of Divine grace and power-wrought in the place of weakness, failure and disappointment, let the whole Church answer God's standing challenge: **"Call unto Me, and I will answer thee, and show thee great and mighty things, which thou knowest not"** *(Jer. 33:3)*.

## THE RAPTURE

In the Synoptic Gospels the Lord speaks of His Coming to earth in judgment and glory. There is no hint in any of His sayings in these Gospels of the catching up of His Church to Heaven. It is always His coming back to earth, which will be after the Man of sin and Anti-Christ have been revealed, His coming will be their destruction and of all their dupes, and it is this coming that will be sudden and unexpected—as a thief in the night. The rapture of the Church and the way it was to take place was a secret reserved until the truth of the Church and its Heavenly destiny were revealed. Though it is clear that it was in the Lord's mind when He uttered those words of comfort to His disciples in John 14:1-3. When He comes back again in His power and glory His saints will come **with** Him, for this is the meaning of "them also which sleep through Jesus **shall God bring with Him"** *(I Thess. 4:14; Rev. 19:14)*. He must come **for them** before they can come **with Him.** He comes for them before the great tribulation with all its horrors bursts upon the earth; they come with Him to bring that reign of terror to a close in judgment, and to establish His kingdom of righteousness and peace. It is the failure to see these two parts of the Lord's Coming which leads to the confusion in which so many are as to this subject.—*Scripture Truth.*

## REVIVAL PRAYER

Pray ye! The slogan sounds—the trumpet shrill
Sends forth its message, every heart to fill.

Pray ye! Revival waits the coming day
When all the Church has learnt at last to pray.

Pray ye! The hosts in darkness marching on,
Shall only thus from endless hell be won.

Pray ye! Arouse ye, dull and sleeping souls;
Your Lord's command across the ages rolls!

Pray ye! The devil shouts in fiendish glee
When he can keep you from falling on your knee.

Pray ye! Give days and hours to that prevailing work,
Pray ye, now pray, pray hard, and never shirk.

Pray ye! God waiteth still, until you call;
Pray ye. Then only will His blessings fall.

—*Homera Hodgson.*

# Missionary Department

## GENTILE SECTION

### INTERESTING AND STIMULATING NEWS BY MISSIONARY DOBRINNIN

*(Continued from February Number.)*

#### LATVIA

I am leaving for Latvia. Behind me are broken bridges, dirty railway stations, ruined houses, cold factory chimneys on which storks have built nests, clouds of dust from the railway tracks that are not covered with stones. But in spite of the dust one cannot shut the windows, for one would be suffocated then. At Kowel a passenger looked at me and said, "Am I as dusty as you are"?

I was leaving the Poles, under whose sinful exterior I had sometimes seen much noblemindedness and splendid gifts, in spite of all. I myself, felt quite well, forgetting the difficulties in Poland, when in leaving I remembered all the time that the presence of thousands of believers in this country makes it holier, and will perhaps rescue it from certain ruin.

**Latvia-Riga.** This is a fine European town. Nearly all the inhabitants are Russians, Germans taking the second place. In Riga is found a rather small Russian congregation, where I was received with gladness, even more cordially than during my visit last year. The leaders here were also very tired and badly in need of some encouragement and spiritual support. Meetings were again arranged for me and some souls approached God and others gave themselves wholly unto Him. I also arranged for a meeting for Russians together with the Methodist preachers, Peisti and Salmi. O what a successful and living meeting this was. I preached also with the Hebrew missionary, Smoljar. Our last Russian meetings in Riga were very warm and sincere, and I left our dear brethren and many others spiritually encouraged.

#### ESTONIA

**Valk.** This is a very active frontier town between Estonia and Latvia. I arrived there in the daytime and in the evening I already had to preach at the invitation of the Estonian Free Evangelical Church. In an overfilled meeting, my words were translated by a popular Estonian preacher by the name of Marley. God blessed the Word, and the Estonians surrounded me with love.

Our closest brother and altruistic worker in the Russian Evangelical work, Count Ermes Berg, took me to his estate on his horse and there asked me to rest, but urgent matters pressed me and I had to travel on. We held a meeting at his manor house and God sent us many hearers. The word was inspired and worked in the hearts of the hearers.

Immediately after this I was invited to speak by the Estonian brotherhood Herrenhuter (in the Lutheran Church) and we had a good meeting.

With Brother Berg we covered with his horse some one hundred kilometers in Estonia and returned to Valk, where for the first time the Gospel was preached to the Russian refugees in the Russian language. Against all expectations we had a large audience. The people eagerly seized my words of the love of Christ. We had only a few hymn books and a few singers, but it seems as if the whole assembly sang. All adjacent rooms were filled with people and some were even standing in the street. I had the spiritual and technical help of Brother Berg and some Estonian brethren and sisters. All were astonished at the great possibilities for Evangelization in the Russian language. The people left the meeting under the strong impression of the sermon. It seems to have been one of the best and most blessed meetings. To-day, having already returned to Finland, I received the following letter: "In Valk the demand is voiced stronger and stronger by the Russians and Estonians for you to come there again". I have with joy opened this new missionary field.

**Tartu, Dorpat, Jurjew** (Estonian, German and Russian names respectively). This is a small university town, formerly German, in which I had held meetings during my visit last year. This time we held the meetings in the Theological Faculty's hall, and it was attended to the limit by Russians and Germans. I found it easy to serve the Word and was assisted by a German preacher, Thiesen, and an Estonian student, Boris Kollio. Awakening of souls to God took place and after the meeting was over, some of them spoke to me about it. Especially awakened was one student of the university. The people gave me their addresses for the purpose of my carrying on with them further spiritual correspondence. A great spiritual thirst is evident in this town. The population here is without doubt more cultured. This last meeting which I held was filled with God's blessing, and the people eagerly asked for Bibles, New Testaments and Gospels, and also tracts.

**Tallinn** (former name Reval). This is the capital of Estonia, and large numbers of Russians reside here. The small premises of the Russian Evangelical Congregation were filled many times over when I preached. The souls of the people were covered with the strength of God's blessing.

In addition to our congregation there is in Tallinn another group of Russian Free Christians and Russian Methodists. I preached at all three, and it was especially hearty at the Methodist meeting. Here also, I saw some competition for the fields among the workers. I proposed to organize a united meeting and all agreed. The hall of the German congregation was overfilled and the believers were very joyful. People who do not belong to us heard of our blessed words and were touched in their hearts. My sermon was the longest according to the wishes of the other preachers. This formed a never-to-be-forgotten meeting.

A good step has been taken forward in the improving of the relations between the different denominations. All Tallinn believers surrounded me with the great confidence and love during my stay there. In such an atmosphere it was easy to work. The people outside our denomination declared that they received strong spiritual impulses directing them to God.

#### MY MISSIONARY TRIP COMES TO AN END

I did not have sufficient funds to travel inland in Latvia this time as I did last year, but had to inform the brethren that to my greatest regret I could not come to them. Therefore I could not reach the Lettish "wolves"—the Lettish patriots in America will not be confused by my saying wolves—those wild people living on the frontiers of the country. In the midst of such surroundings our brethren are now working, and they were very eager to have me come to them there, but as I said, the lack of funds prevented my going there. The same reason also prevented me from going to the smaller towns and villages in Estonia, where the need for Gospel preaching is very sore. In Poland, I was also forced to omit much.

All through I traveled third and fourth class and observed the utmost economy. That which you sent to me long ago has not been sufficient for the upkeep of my small family, and that I have been able to make these extensive journeys is one of the wonders of the Lord.

In Kovel, Rovno, Reval and other places I was offered money, but it was contrary to my conscience to accept money from the poor impoverished Russians, and so I declined. In many places the poor approached me when the services were over, and asked for help—for bread and I gave what little I could.

I have now traveled for about two months and have visited about twenty different places at a distance of several thousand kilometers, have preached to several thousand people. I am certain the people have been awakened and converted to God, but in all this I wished to be considerate and not misuse rude human tactics: I have avoided excessive pressure on the people in spite of possibilities to do so and did not call the people up to my pulpit to demonstrate the condition of their souls, but invoked them to give themselves direct to God, remaining in their seats as they were, and I know that God has accepted those who repented at our meetings, even if we humans were not able to see it with our earthly eyes. This was natural and became evident later.

In addition to something like sixty meetings,—in the early morning, in daytime, and late in the evening—there were numerous private heart to heart talks and prayers with individual persons, with burdened people. An immense number of complicated questions were put forth on all sides, requesting advice, help, etc. In Reval, we had on one Sunday, August 23rd, four meetings. Only at one meeting I was powerless, but the three other meetings passed on with blessing.

Many Gospels have been distributed, as well as religious tracts. I have preached to Russians, Germans, Czecks, Poles, Jews, White Russians, Ukranians, Letts and Estonians. Everywhere they wished to have me remain and did not want to let me go. They were very much grieved that I was compelled to leave and could not send anyone to take my place, especially in Latvia and Estonia.

If your donators were able to see the spiritual destitution and the great thirst of the people, the crying need for help, the tears that are shed, I feel that their donations for mission work would never run dry and your workers would not be compelled to sit in their poor homes, burning with a desire to go to the poor souls and preach to them of Christ the Redeemer.

The German preacher at Reval, Mr. Thiesen, with whom I was now preaching, has written to you of the necessity of having a missionary in Estonia for taking care of the work among Russians. Brother Fogel from Germany was recommended to you. This worthy brother I know to have the best spiritual qualities. It would be most advisable if you, having employed me as your preceding worker, could help Brother Fogel as much as possible. The field is so wide that new preachers are always needed. In case you have the possibility of helping them, I can give you a whole list of preachers in Poland who are in great poverty and therefore are not able to develop their work.

### HELSINGFORS

You will understand that it is quite natural that after so much work and so much spiritual and physical stress I am very tired. At home I found much correspondence and business which had to be executed locally. After a fatiguing winter and summer I must rest a little at least in the autumn, but the need eats me up and the necessity of procuring bread, clothing and lodging for my family. I am imploring God to send me through you the help, which is most necessary. At Helsingfors I have a small missionary activity and I cannot even make a short preaching trip in Finland. After some rest, even in poverty, I shall again take up my work of sending religious literature and Gospels to the places I have visited and to Russians in all countries, but also for such work money is very necessary. **I must mention that I am not in material connection with any other organization of persons than yours.** I hope that during this winter you will receive from God and give to me the means for carrying on the maximum of missionary work.

Bend with me your knees before the Almighty, thank Him for the work I have been able to do through His kindness and help, and pray with me that He may bless the seed of God thrown everywhere among the people, and ask Him for the means to carry on His work in the future.

With heartfelt greetings in the name and the Love of our Master,

I remain in the Lord,

Truly your most humble worker,

A. DOBRININ.

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## AN EVANGELISTIC TOUR THROUGH THE MOUNTAIN RIDGES OF GREDNA-GORA AND THE BALKAN MOUNTAINS

The following article was translated from Douhovna Obnova, the Bulgarian Religious Magazine, "Spiritual Renewal", and is a very interesting description of a missionary journey of Paul L. Mishkoff. —*Editor.*

The Evangelist, Rev. Paul L. Mishkoff, with three of his helpers, with automobile, crossed the above mountain ridges, stopping at the village of Saray and the town of Panagurishte, in the northwestern part of Philippople District, on a Gospel campaign.

In the village of Saray a man named Nicolo Georgieff met them very cordially and invited them to his house. In the yard of his home there stands a newly constructed building, called "Prayer Meeting House". He has erected this building at his own expense. What a great many communities are unable to do, he has done himself. He did not wait for others to build a church for him. He alone has expended a hundred thousand levas to build up a House of God, where his family, sons, daughters, sons-in-law, daughters-in-law, nephews, etc.,—forty people in number, can worship.

The Prayer Meeting House was erected by the roadside, and the passer-by cannot help but notice it. Would that the House of God and the Orthodox Church might serve for the salvation of the entire village.

In the town of Panagurishte, the retired pastor, Petranoff, and his son-in-law met the party very cordially and convocated a meeting that same evening in the theatre hall. Although it was announced late in the evening and many of the intelligent portion of the citizens were attending a political meeting, yet the Gospel meeting was well attended. Here a large number of tracts and Gospels were distributed.

An old lady, Ann Balabanova, who carries on her face the imprints of many a time of national suffering and who preserves a great many things which our history has not marked out as yet, said that she "prayed God to preserve her life to hear once more the evangelist in her town and then die. Now, God having fulfilled her desire, may take her away from this world". Two men were supporting her, one on each side, her body bending almost to the ground. Returning from the meeting she was heard whispering her gratitude and blessings for what she had heard and seen. A great deal could be done for the spiritual uplift of this town.

The state highway between Panagurishte and Pirdope passes through the heart of Gredna Goro. The mountains and hills are wonderful works of God. All these personify God's grandeur on earth. We felt the grandeur and love of the living God, who has created this beautiful nature for man's enjoyment. Beautiful world! But how much men have polluted it!

The mountain ridges once passed, there appeared ahead the towns of Zlatizta, Pirdope and Doushantzi. There lies the road leading to Sophia, crowded with wagons of every description and with horsemen, all going to Sophia. All along the highway are seen orchards of fruit trees, gardens and meadows of green. What a beautiful panorama this fertile plain presents in the fall!

The party all arrived safely at Pirdope and made arrangements for meetings. Four were held in one day. At Zlatizta the whole town was gathered, eager to hear the Word. Pastor Mishkoff spoke in an open-air meeting.

At Pirdope the reading room, a fine building with a gallery, was full of people. For two hours the crowd of people stood to listen to the evangelistic speech of Pastor Mishkoff. The people cried out: "Live forever; forever live in honor of Bulgaria", with tears in their eyes. Men and women were rejoicing at hearing speeches like these. Gospel pamphlets and copies of the New Testament and other religious books were distributed to the population.

On arriving at Doushantzi, where the people are sweeter than honey, the party was met with a spread table. A wonderful meeting was held. We have seen people coming to Christ. The distance between Pirdope and Sophia was taken in three hours. In Sophia the party remained a day and then returned to Philippople, having enjoyed their trip. May God bless their work and may the seed of truth sown in the hearts of the people bring forth good fruit.

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## A WORD ABOUT RUSSIAN INVALIDS

Philippople Section,
Russian Invalid's Union of Bulgaria,
No. 87, Philippople, Bul.
Dec. 23, 1925.

Pastor Mishkoff,
24 Antim Street,
Philippople, Bul.

In the Philippople State Hospital there are five Russian Invalids tuberculous, who are absolutely unable to work. They are in need of rich food each day, as well as of clothing and shoes. The Hospital as well as the Russian Invalid's Union, through lack of funds are not able to help them, and yet the rich food is necessary as much as the fresh air.

Knowing of your Christian response to every good cause, I am convincingly begging of you, highly-respected Pastor, to come to our assistance and enable us to help these unfortunate Russian Invalids, who are not only deprived of their own Country, but are also rendered helpless.

Receive assurance in my sincere regards toward you.

Am inclosing a picture with the names of the Invalids.

MAJOR-GENERAL, M. KOVALSKI, *Pres.*
CAPTAIN, NIRUDOFF, *Sec'y.*

DEAR CHRISTIAN FRIENDS:

The above letter just received speaks for itself, and I know that these suffering Russians must have your sympathy.

Helpless Russian Refugees in Philippople, Bulgaria, are perishing for want of food and clothing. They have not seen bread for **Three Days.** The deplorable lack of employment throughout the country affect the Refugees at all points. Their story is so heart-breaking. **Want** for everything, for daily bread, for clothing, medicine for sick, and every other thing necessary for the upkeep of a human being's

life. The situation is very serious. It is a miserable and awful existence. The needs of these betrayed souls constitute an appeal to every true Christian.

In the name of sad and starving Refugees we earnestly beg for help to save to the uttermost these unhappy souls. Help is urgently needed to maintain our Boarding House for Russian Refugees.

Clothing, boots as well as generous gifts in money are sorely needed, and will be most gratefully acknowledged.

With heartiest thanks for all that you are going to send,

Yours in His Love and Service,

PAUL L. MISHKOFF.

## A SAD, SAD STORY

**The following is a sad, sad story of human suffering and need. No one with a heart can read it without being deeply moved. It affords an opportunity to give expression to compassion and sympathy in a real practical way. Funds for the relief work entrusted to our Brother Mishkoff will be received by the American European Fellowship, Edward A. Steele, Treasurer, 809 Schaff Bldg., 1505 Race Street, Philadelphia, Pa.**—*Editor*

It would be impossible to give a report about the religious work in Bulgaria, without weaving into it more or less the sad story of the Russian, Thracian and Macedonian Refugees in Bulgaria. This bitter word "war" whose meaning thousands of families of Bulgaria have learned to spell out by a blighting experience that death angels only bring, is the main cause for the pouring of Refugees into Bulgaria. 24,000 Armenian refugees, 65,000 Russian refugees, and 700,000 Thracian and Macedonian refugees have come into this small and poor country of Bulgaria. As I saw them, I said to myself: "These are nations in exile".

**Russian Refugees in Philippople, Bulgaria who are starving. They are looking to us for help. Will you enable us to feed them?**—*Paul L. Mishkoff.*

Never in my relation to the Lord's work in Bulgaria, have I found an equal number of mouths making such claims upon my time, energy, anxiety and sympathy. I was bound for some of the strangest experiences and saddest sights, that man is ever called upon to behold. The poor Refugees came pouring into our city from the trains that had brought them. They were a sorry lot. All of them were in great despair. There were no buildings for them. They were all in the streets. The women have given birth to children in the trains; children died in the trains. For five snowing, cold days, hundreds upon hundreds were out under the blue skies: there was want, disease and hunger. "Could you help us! Could you help us?", they were begging.

Coming home I lifted up my eyes toward Him and prayed: "O, Lord, help me to help them; help me to be more kind and willing to serve others".

If you could see them kissing our hands and clothes for the help received, and hear all the pleas, it would bring you to tears.

May I just take you with me visiting some of these refugees? It is bitterly cold. The wind is blowing wildly, sweeping the snow in the streets, and every one is running to finish his work and go home. We are before the stable where some of these refugees live. At an open door, leading into a narrow dirty passage, there is the shrunken form of a woman. Her teeth chatter, and her bony hands are icy cold. We go with her into the small, dark room she calls home. Everything is repulsive. There is no ray of hope, in time, or for eternity. The woman's one request is: "Give me a fire, sir; you don't feel so hungry when you are warm, but I am always cold. I'd like never to feel cold again. To be warm, would be Heaven. I've no other wish—only to be warm". She has not a friend or relative in the whole wide world. Her husband and her three sons were killed in her own country, Armenia, by Turks. We leave the lonely woman, in quest of fuel, bread and a blanket; but on every hand the same need is visible, and who is sufficient to meet such need?

May your heart go out to the starving refugees and may God impress you to give help for the most needy ones. We send you this appeal to save them from death. Armenian, Russian and other Christian Refugees died from cruel treatment as well as from starvation and disease. The remnant, who barely escaped with their lives, are now hopeless and homeless. **In their terrible plight they ask for bread and clothing.**

Such brief items cover an immense problem of cumulative human misery, suffering and distress. Here are boys and girls who have absolutely no relatives to help them, young women who have absolutely none to shelter and defend them. Homes and friends they have none.

They are a prey of every evil. Hunger and disease haunt them. In their anguish and despair, they crowd upon our relief agencies. To rescue and relieve even some of this overwhelming number is a truly Christian kindness.

Will you try and picture these suffering ones at your own door—as they stand at ours? Send us your gift and thus help forward the world's greatest humanitarian task of this winter.

Yours in His Blessed service and Love,

PAUL L. MISHKOFF, *Superintendent.*

## IN THE EVANGELIST'S FOOTSTEPS IN BULGARIA

BY MARKO KARATANASOFF, *Colporteur*

Varna, Bulgaria,
Dec. 19, 1925

It was Saturday afternoon, November 14, 1925. A cold sea wind was cutting the faces of men and women who were anxiously awaiting the arrival of the Train.

At five minutes to four, the train arrived. Several men and women met the man who was expected to hold revival meetings in Varna, the largest Bulgarian port on the Black Sea.

### CROWDS HEARD THE GOSPEL

The citizens were informed of the coming of the Bulgarian Evangelist, Rev. Paul L. Mishkoff, a graduate of the Moody Bible Institute of Chicago. His name is so popular among the citizens that only announcement of the place and hour of the meetings was sufficient to attract the attention of all for the meetings. The largest hall in the city was overcrowded for ten meetings. All places in the hall, the gallery, the alleys, around the pulpit, upon the steps, and outside upon the windows, were blocked by men and women and young men who came to hear the Evangelist. Twice as many people were turned away because of the lack of room. Thus it was the first evening, and so on till the last meeting.

The people listened to him for an hour and a half with strained attention, yet without tiring. During these meetings Mr. Mishkoff spoke upon such subjects as "I will make you", "Is your boy saved?", "Mene, Mene, Tekel, Upharsin", "This which Ye cannot escape", "The Reason of Reasons", "The Hope of the World", "The Incomparable in History", "The Lost Chance", "The Greatest Voyage from this World to that which is to Come".

Often when he was at the end of his sermon, nobody moved to go out. They had to be told that the meeting was over, in order to get them to leave. The Spirit of God was manifestly present, which resulted in many people deciding for Christ and publicly expressing their intention of beginning a new life. Pray for these converts, that God may bless them.

Our new books, "Pilgrim's Progress", "On Life's Threshold", and "The Gospel of John" were eagerly purchased by the crowd after the speeches of Pastor Mishkoff.

## A VISIT TO CHOKEK

Sunday, November 22nd, nine persons together with Evangelist Mishkoff, visited the village Chokek, 20 miles from Varna by auto. We stopped at the village square, rang the bell, sang some Gospel songs, and the whole village was moved. A great crowd of Bulgarian and Turkish peasants surrounded us. We read to them a portion of Luke 15, and then Mr. Mishkoff preached. Many of them wept. Hundreds of Gospels and tracts were distributed. It was the first time for these peasants to hear the Gospel preached. There is no priest in that village, no church, nobody to teach them and show what Christianity is. When we started, many shouted after us to come back again. At five o'clock we were back in Varna, ready for the last meeting of Bro. Mishkoff. At this service Pastor Mishkoff spoke on the subject "The greatest Voyage from this World to that which is to come".

We saw the stormy ocean, and heard the roaring of the waves; we entered the greatest steamer, and met our Captain; we looked at the map, and compass, and conversed through the wireless telegraph, and * * we reached Heaven at last. It was a great voyage indeed.

The bad weather did not prevent the people from coming to the meetings. The young people were always first in their places. Various organizations in the city invited their members to be present. And what was best of all in these meetings was, that we have again seen souls coming to the Lord. We again heard about decisions, conversions, and witnessed the starting of a new life. Young and old were expressing their hearty desire for a clean and true Christian life.

## IN THE GYMNAZIA WITH TEACHERS AND STUDENTS

In the afternoon of Sunday, Nov. 29th, Mr. Mishkoff was invited to speak in the Gymnazia, before the students and teachers. The large school hall was crowded with young men and women. The subject of Mr. Mishkoff's address was "What would I do if I could be a young man once more in this world?" This was followed with much applauding and decisions. The Director of the Gymnazia, thanking Mr. Mishkoff for his timely address, said:

"This is the saving road for all of us. Never in our national history have we needed such speeches as we do now. The filth will come off in this Pool, and we most heartily thank Mr. Mishkoff for his coming here". We give the thanks and glory to God, our Father and Master. "Not to us, not to us, but to Thy Name * *".

### THE TOWN OF LOM MOVED

The steamer which we entered to go to Lom, the fourth point of our journey, sailed from Rouse at nine thirty in the evening and it took one day and one night to reach Lom. The weather was very stormy, and it is not easy to travel in winter time, anyhow in this country. The dense fog and snow prevented fast sailing, but we continued to the end with brave hearts.

In Lom, we hired the largest hall connected with the city Reading Rooms. The public crier announced the meetings. Here it was the same story—the largest halls are too small to accommodate the thousands who were coming, nay, running to listen to our Evangelist. The same moving, the same approving, the same applauding, and same decisions. Renewing, reviving, conversions, and new life—these are the results of our revival meetings this winter. Our books were again purchased with eagerness by the crowd. The people are hungry for the Bread of Life. They are beginning to seek the pure and beautiful Word of our God, and we are happy. The whole town of Lom was moved. The people on every side were talking about our meetings, and what the Evangelist said.

MR. PAUL L. MISHKOFF AMONG THE GYPSIES IN THE VILLAGE OF GOLENTZI

## BLESSED MEETINGS AT ROUSE

It was about midnight when we reached Rouse. It was snowing, and the air was very cold. Early the next morning, we were busy arranging for a place for meetings and announcing them. By noon, we had all the bulletins posted, but we did not expect a large audience that evening, because who could dare to go out of his house in such bad weather. And yet in spite of the cold weather, the large modern theater which we had rented, was filled. More than 3,000 persons were present. Not only were all places occupied, but we saw in many cases one chair occupied with two persons. Hundreds were turned away because of the lack of room.

For nearly two hours, Rev. Mishkoff had the attention of the audience riveted upon Christ as the only hope of the world. He was applauded many times and the end of the sermon was accompanied with our Bulgarian "Bravo" (fine) and with impetuous applause. At the end of the meeting all our books were eagerly purchased by the crowd.

Thus our meetings here too, were attended by great multitudes.

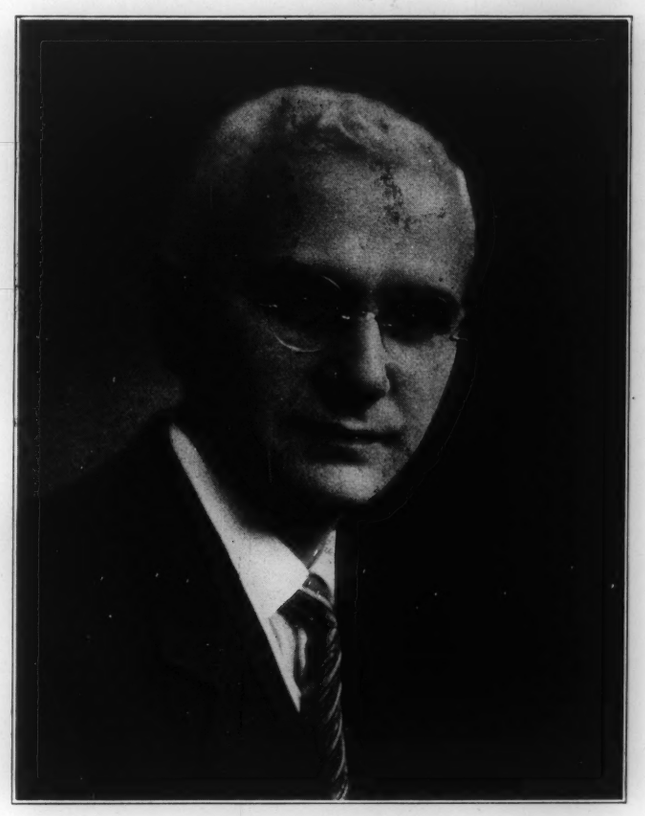
### AMONG THE GYPSIES

Two miles from Lom, over a hill, is situated the small village by name Golintzi. There are two quarters in that village—one where Bulgarian peasants live and the other where Gypsies live. We went to the Gypsies. We had heard about them long ago, and now we had the chance to see them. Of course, Mr. Mishkoff spoke to them too. "I shall make you", was his subject. "Will you think of Jesus as a Maker?" he said. "Jesus made Himself; He made some places where He lived. He made the fishermen; He made men and women, He made Moody and Gypsy Smith; He made St. Augustine, and He will make you, if you only come to Him * *. Will you come? Come now!"

They sang our Gospel songs and they did it with power and fire. Oh, how much enthusiasm was in that meeting, and how wonderful was the end! "Bro. Mishkoff", they cried, "Jesus made us already; He made us, thank God!" Let me tell you frankly I would like to be a missionary among those gypsies.

What about the gypsy children? It was a great day for them. They were jumping for joy, shouting, singing, and I felt that I heard the words of Jesus, our Saviour, "Let the children"—and gypsy children too—"come unto Me", because "For of such is the Kingdom of Heaven". We could hardly break away from them. They simply would not let us go. "Come again, we shall look for you", they shouted after us.

At the railway station in Lom, a group of men and women came to give us their farewell, and we departed. As I looked at them, I was sad. The words of Jesus came to my mind: "I have compassion for the people", "Give ye them to eat". "Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest".



HENRY L. HELLYER, M.A.
Director, Christian Testimony to Jews.

## STORY OF MY WANDERINGS AND CONVERSION

When I left Czechoslavakia, my country, to travel out into the world, it was my aim to see the old world and its wonders. My conversion took place in Danzig. Six days after my arrival there with my colleague, we were taking an evening walk and from far I saw what appeared to be a large circus. I went in curious to see what was going on. I was astonished to find that they permitted me to go in free of charge. When I went in, I didn't see what I expected. I noticed a large banner containing these words, "I am the Water of Life". A Cross hung there. I wished to go away at once, but a spiritual force held me back and spoke to my heart that I should remain.

At this time they began to sing beautiful songs, after which Mr. Krupka began to preach on the theme, "The Secret of Conscience". From the preacher I learned at once that this was a Tent Mission and I was greatly astonished because he spoke from the Old Testament. I could not imagine from where it should come that a Christian Gentile knows the Old Testament. And yet another matter was a wonder. As a youth of sixteen at home, when I went to school, I always had a great anxiety that the Christian youths would strike me or pull my pais (the long curls at the side of the face worn by Jewish Rabbis and orthodox Jews). How surprised I was to find that in this place where the Cross hung and they knew that I was a Jew, they did not molest me. Undisturbed, we sat together in peace, and some one gave me a song-book. Then I thought I must search out this matter. I must go to the minister and ask, "How did you come to believe in the Old Testament?" Formerly I always had fear of a Christian, but the face of this preacher shone with love. I went to see him and asked, "May I speak with you?" He answered me, "Come to see me to-morrow morning". I went to him. I could not sleep the night before. I thought, "Shall I go or not?" Then I thought, "I will go, for I wish to know who Jesus is, and why the Jews hate Him". I was in his home and spoke with him a few hours. I was not at peace. I could not understand why a Christian would eat without a hat, and eat what is not permitted by the Jewish law. Can he be more pious than my father,—my father who kept the whole law? No, he cannot be. Later, I began to read the New Testament, and I became acquainted with Jesus Christ in a personal way. Then His Words began to speak to my heart.

I could not compare this with the religion of my father, for I had never found such great love in all Judaism. When I became personally acquainted with Jesus Christ, I determined in my heart that I would forget the old sinful world and begin to study the Holy Word. I thought of going to Germany to a Bible School, but God's will was that I should come into the Radost Bible School in Poland. I thank God that He brought me here because this school is blessed with dear brothers and sisters that are examples of how God's children ought to live. I thank most heartily Brother Hellyer and Brother Johnson and all the brethren who are interested in this School. May God help that this School shall be an example and a spiritual center for all Poland! May God pour out His Spirit upon this School and all its workers! Amen!

(Signed) MOSES SCHIFF.
Psalm 62:2.

## AN INTERESTING COMMUNICATION BY MISS MARGARET GRIFFITH

Warsaw, Poland.
December 15, 1925.

Henry L. Hellyer,
Schaff Building,
Philadelphia, Pa.

MY DEAR BROTHER HELLYER:

Christmas is almost here, so I suppose this letter shall be a Christmas-letter from Radost. To-day, there is a beautiful snow on the ground and the air is exhilarating. Even dear Sister Melnichenko goes out now and enjoys the fresh air. She has not been so strong since she came out of Russia. Every morning the boys take a run before the reading of the Word.

This week we are emphasizing the importance of each one doing his work well. We have the work quite well divided now. Things are beginning to run on a system, both in the house and in all other branches of the work. Of course, from the beginning the classes in English, Polish, Brother Przeorski's spiritual messages, Mr. Krakavich's lectures on Civics, and Sister Selemovitch's class in botany and geography have been regular. Brother P. said last week he would not be here for awhile. The Lord is bringing about a heart-union in the Spirit, but as yet we need much prayer for this, I mean with the dear brethren in Warsaw.

You will be happy to learn that one of the Jewish students has learned English well enough by now to be able to teach it. He is beginning a new class in Warsaw. I am surprised every week at the way they learn English. You could converse nicely with five or six of them. We believe that after Christmas Sister Nina and Brother Gitlin will be able to teach in English. I shall help in every way I can, by His grace, as that was my purpose in coming here. Mr. Harms is out doing evangelistic work among the Germans. He will return at Christmas, and we shall see how the Lord will lead.

Let me tell you of some of the students, now that we know them better. Mr. Schiff, the son of a rabbi, whose home is in Czechoslavakia speaks English very well. He wants to come to America. He says: "I love the English language so well, that I shall not speak a word of Yiddish after I know it a little better". He has

a fund of information regarding the Chasidical Rabbis and says for a long time he wanted to write a book about them. Now that he is studying the New Testament, he said, "I have again as much as it shows the errors of the Talmud". He knows a good deal about American life, as it was part of his experience to play American life in the theater. He is a born actor, and we can see already that he will make a fine preacher. He goes after souls wherever he is. You know that Brother Oleinik is with us again. He will be a second Billy Sunday. What a musical voice he has! I have not heard such a voice except among negroes, and his seems to me more musical. He is writing to America and making all arrangements to go to Columbia Bible School. He gets up early, makes a fire in two stoves, polishes the dining-room floor, and wakens the boys and gets them out for their early morning walk. When he began to polish the floor, he tied the brush to his foot and literally skated over it! It took some patience and moral persuasion before he was willing to get down on his knees and rub hard. He does it now, and after seeing his home without a floor, and the filth there, I cannot but wonder at him as a miracle of God's grace.

One of the German students who was here last year said the other day, "I want to be a great man for God. I am willing to go to China for Him". There is a young Bohemian here who graduated in Wiedernest and has been accepted for China. He is learning to converse in English. In Germany he learned only the German, and English Grammar. One of the Jewish boys was a Communist. He has been much in prison. He has the making of a capable man to reach the working Communists, if the Lord meets him. His oratory is regular soap-box oratory. We call him "President". We have decided to give a prize for the three best addresses in English on Christmas.

We are all proud of Sister Olea. She has made a stove for the boys' room upstairs and for the kitchen. Our clock was out of order and she repaired it. She took it all apart and we thought it could not be put together again, but it goes. She is splendid at buying and keeps Nina and me going just fine at the table. She baked us the best apple tarts. Her kitchen is a dream. Even curtains, and all in white! She is not so well. Please have prayer for her. Sister Slavinka, who wishes to come to America, works with her. They get along just splendidly. The two Bohemians make a team.

Did you know that a little Jewish boy comes to us for English and he may be here permanently? His father brought him and asked Brother Gitlin to take him into the School and give him lessons in English. (He will get something else infinitely better).

MR. AND MRS. SOFER
Heading Jewish work in Warsaw

Mr. Rieski has sent two German boys to the school and he has sent us a gift of money. On Saturday the parents came to see their son and brought a large supply of provisions. You see it is not impossible in Poland that the Christians can be taught to support a Polish Institution. They do it in Russia. Why not also in Poland?

Yesterday was a great day. I meant to finish this letter, but Brother Gitlin asked me to take the Bible-reading in the evening, because he wanted to prepare the work on English. I took it, and after we had finished, Brother Gitlin came out and said that the Polish teacher had accepted Christ. They joined us in prayer, and how he poured out his heart. Two weeks ago Mr. Gitlin found in a book which he had lent him, a slip of paper. It was a recommendation, and he had signed Mr. Gitlin's name. It was a splendid facsimile of his signature. Of course we were sad over this, that he was dishonest, and we prayed. Last evening, Brother Gitlin was led to show him what he had found. At first he denied it and said he would take it to court,—that it was a false accusation. At last he gave in, and then he cried and confessed all the sins—sins we never dreamed he had done. God prepared us for this, for at noon he spoke to our hearts through the life of Samuel Morris, when Brother Schiff related it to us as he remembered it from what he heard Mr. Gitlin read in class. Mr. Schiff broke down weeping and left the room. You see how God is working.

We have bought what we absolutely needed for the School,—dishes, some bed-linen, curtains for the first floor, blankets, feathers for pillows, two barrels for holding water. We carry water from the garden, as the water outside the house is too near the drain. It is splendid exercise. We have bought lumber for various things. We are making a list of all. I must not go more into detail.

Continue to stir Christians to prayer. God will answer. There is a mighty work to be done. With greetings of the Season from Brother and Sister Gitlin and all the school family.

Yours in Christ,

MARGARET M. GRIFFITH.

P.S. This is not a side issue, but is important enough to deserve a place in my letter. I thought the money you sent us was acknowledged before, but I learned it was not. Please accept our thanks, and thank the dear Christian friends for their loving interest. We praise the Lord for such generous help at this time. The gift of $1,085.00 has been divided into its various funds, and we have already paid out to all, retaining only the $130.00 for the School. May God richly bless and send in all we need to do His will here. We pray for you every day. Please give our Christian Love to Mrs. Hellyer. We hope she will be well again.

Let me say please that a man and his wife are needed here. A man who is spiritual and knows business, that is one who has executive ability. As we keep this before the Lord, I am sure He will send the right man.

M. M. G.

## FIRST ANNUAL STATEMENT CANADIAN NATIONAL COUNCIL of the CHRISTIAN TESTIMONY to JEWS

### FOR YEAR ENDING 31ST. DECEMBER, 1925

RECEIPTS:

From Subscribers:

| | | |
|---|---|---|
| Through, Toronto Treasurer | $ 416.85 | |
| Through, Hamilton Branch | 401.44 | |
| Through, Brantford Branch | 235.00 | |
| Through a Friend in Hamilton who remitted direct to Philadelphia | 350.00 | |
| | | $ 1403.29 |

DISBURSEMENTS:

| | | |
|---|---|---|
| Advertising | $ 68.71 | |
| Stamps for Correspondence and mailing the "European Harvest Field" | 7.32 | |
| Stationery | 50.00 | |
| Long distance Phones. | 1.28 | |
| Bank exchange and Revenue stamps | 1.97 | |
| | 129.28 | |
| REMITTANCES: | | |
| To Philadelphia Treasurer for Christian Testimony to Jews | 535.00 | |
| for Publication account | 25.00 | |
| for one Subscriber to "European Harvest Field" | 1.00 | |

*(Please turn to page 16.)*

# STATEMENTS OF RECEIPTS
## JANUARY, 1926

### RUSSIA EVANGELIZATION SOCIETY

| Receipt No. | Amount |
|---|---|
| 11943 | $ 5.00 |
| 11944 | 200.00 |
| 11945 | 2.00 |
| 11946 | 15.00 |
| 11947 | 5.00 |
| 11948 | 10.00 |
| 11949 | 10.00 |
| 11950 | 16.00 |
| 11951 | 100.00 |
| 11952 | 10.00 |
| 11953 | 27.00 |
| 11954 | 421.61 |
| 11955 | 2.00 |
| 11956 | 21.00 |
| 11957 | 3.00 |
| 11958 | 25.00 |
| 11959 | 10.00 |
| 11960 | 1.00 |
| 11961 | 2.00 |
| 11962 | 5.00 |
| 11963 | 15.00 |
| 11964 | 2.00 |
| 11965 | 5.00 |
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| 11967 | 100.00 |
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| 11971 | 5.00 |
| 11972 | 1.00 |
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| 11975 | 35.00 |
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| 11979 | 10.00 |
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| 11986 | 2.00 |
| 11987 | 2.00 |
| 11988 | 2.00 |
| 11989 | 1.00 |
| 11990 | 11.00 |
| 11991 | 11.00 |
| 11992 | 2.00 |
| 11993 | 2.50 |
| 11994 | 20.00 |
| 11995 | 5.00 |
| 11996 | 25.00 |
| 11997 | 4.50 |
| 11998 | 5.00 |
| 11999 | 6.00 |
| 12000 | 1.00 |
| 12001 | 5.00 |
| 12002 | 41.25 |
| 12003 | 10.00 |
| 12004 | 5.00 |
| 12005 | 4.00 |
| 12006 | 20.00 |
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| 12015 | 1.00 |
| 12016 | 2.00 |
| 12017 | 180.00 |
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| 12019 | 5.00 |
| 12020 | 33.00 |
| 12021 | 5.00 |
| 12022 | 25.00 |
| 12023 | 6.00 |
| 12024 | 11.00 |
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| 12026 | 10.00 |
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| 12126 | 25.00 |
| 12127 | 2.00 |
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| 12134 | 31.00 |
| 12135 | 1.00 |
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| 12137 | 10.00 |
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| 12141 | 1.00 |
| 12142 | 100.00 |
| 12143 | 2.00 |
| 12144 | 5.00 |
| 12145 | 90.00 |
| 12146 | 20.00 |
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| 12148 | 1.50 |
| 12149 | 2.00 |
| 12150 | 5.00 |
| 12151 | 27.84 |
| 12152 | 15.00 |
| 12153 | 2.50 |
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| 12157 | 10.00 |
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| 12161 | 5.00 |
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| 12163 | 10.00 |
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| 12165 | 10.00 |
| 12166 | 35.00 |
| 12167 | 5.00 |
| 12168 | 5.00 |
| 12169 | 1.00 |
| 12170 | 6.00 |
| 12171 | 5.00 |
| 12172 | 4.41 |
| 12173 | 10.00 |
| 12174 | 1.00 |
| 12175 | 2.00 |
| 12176 | 5.00 |
| 12177 | 5.00 |
| 12178 | 10.00 |
| 12179 | 5.00 |
| 12180 | 15.00 |
| 12181 | 100.00 |
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| 12183 | 3.00 |
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| 12185 | 25.00 |
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| 12189 | 1.00 |
| 12190 | 25.00 |
| 12191 | 500.00 |
| 12192 | 26.00 |
| 12193 | 5.00 |
| 12194 | 5.00 |
| 12195 | 2.00 |
| 12196 | 73.00 |
| 12197 | 185.00 |
| 12198 | .50 |
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| 12200 | 25.00 |
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| 12213 | 3.00 |
| 12214 | 3.00 |
| 12215 | 10.00 |
| 12216 | 12.75 |
| 12217 | 10.00 |
| 12218 | 50.00 |
| 12219 | 2.00 |
| 12220 | 2.00 |
| 12221 | 100.00 |
| 12222 | 25.00 |
| 12223 | 5.00 |
| 12224 | 10.00 |
| 12225 | 2.00 |
| 12226 | 1.00 |
| 12227 | 10.00 |
| 12228 | 10.00 |
| 12229 | 5.00 |
| 12230 | 1.00 |
| | $5,157.65 |

### CHRISTIAN TESTIMONY TO JEWS

| Receipt No | Amount |
|---|---|
| 4708 | $ 50.81 |
| 4709 | 5.00 |
| 4710 | 25.00 |
| 4711 | 10.00 |
| 4712 | 20.00 |
| 4713 | 3.00 |
| 4714 | 150.00 |
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| 4716 | 5.00 |
| 4717 | 1.00 |
| 4718 | 35.00 |
| 4719 | 2.00 |
| 4720 | 50.00 |
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| 4724 | 7.00 |
| 4725 | 3.00 |
| 4726 | 50.00 |
| 4727 | 10.00 |
| 4728 | 15.00 |
| 4729 | 1.25 |
| 4730 | 5.00 |
| 4731 | 2.00 |
| 4732 | 5.70 |
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| 4734 | 5.00 |
| 4735 | 1.00 |
| 4736 | 15.00 |
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| 4739 | 5.00 |
| 4740 | 4.00 |
| 4741 | 200.00 |
| 4742 | 50.00 |
| 4743 | 50.00 |
| 4744 | 10.00 |
| 4745 | 5.00 |
| 4746 | 10.00 |
| 4747 | 6.00 |
| 4748 | 50.00 |
| 4749 | 5.00 |
| 4750 | 5.00 |
| 4751 | 5.00 |
| 4752 | 5.00 |
| 4753 | 5.00 |
| 4754 | 5.00 |
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| 4756 | 15.00 |
| 4757 | 5.00 |
| 4758 | 50.00 |
| 4759 | 25.00 |
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| 4765 | 5.00 |
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| 4767 | 4.00 |
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| 4773 | 5.00 |
| 4774 | 100.00 |
| 4775 | 10.00 |
| 4776 | 125.00 |
| 4777 | 5.00 |
| 4778 | 10.00 |
| 4779 | 10.00 |
| 4780 | 162.00 |
| 4781 | 2.00 |
| 4782 | 5.00 |
| 4783 | 25.00 |
| 4784 | $ 20.00 |
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| 4792 | 6.00 |
| 4793 | 100.00 |
| 4794 | 5.00 |
| 4795 | 50.00 |
| 4796 | 5.00 |
| 4797 | 5.00 |
| 4798 | 10.00 |
| 4799 | 40.00 |
| 4800 | 3.00 |
| 4801 | 5.00 |
| 4802 | 5.00 |
| 4803 | 50.00 |
| 4804 | 150.00 |
| 4805 | 25.00 |
| 4806 | 25.00 |
| 4807 | 5.00 |
| 4808 | 5.00 |
| 4809 | 7.50 |
| | $2,508.51 |

### AMERICAN EUROPEAN FELLOWSHIP

| Receipt No. | Amount |
|---|---|
| 385 | $ 70.00 |
| 387 | 1.00 |
| 388 | 10.00 |
| 389 | .75 |
| 391 | 5.00 |
| 392 | 5.00 |
| 393 | 9.00 |
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| 397 | 5.00 |
| 398 | 5.00 |
| 400 | 10.00 |
| 402 | 106.00 |
| 405 | 10.00 |
| 406 | 15.00 |
| 407 | 10.00 |
| 408 | 10.00 |
| 410 | 1.00 |
| 411 | 10.00 |
| 412 | 10.00 |
| 414 | 10.00 |
| 415 | 12.00 |
| 416 | 5.00 |
| 417 | 10.00 |
| 418 | 5.00 |
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| 421 | 5.00 |
| 422 | 1.00 |
| 423 | 2.00 |
| 425 | 16.00 |
| 426 | 6.00 |
| 427 | 6.00 |
| 428 | 1.00 |
| 429 | 11.00 |
| 430 | 5.00 |
| 435 | 25.00 |
| 436 | 20.00 |
| 438 | 20.00 |
| 440 | 10.00 |
| | $472.75 |

### "European Harvest Field"

| | | |
|---|---|---|
| 54 | Subscriptions ..... | $54.00 |

## "I WILL FEAR NO EVIL"

You will never be refreshed for the struggles of life, and be without fear in the presence of the greatest foe, and on the darkest day, unless you first lie down in green pastures and are led by still waters. Courage and endurance in our outward life are the result of what is secret and inward. So verses 1 and 2 of Psalm 23 describe what the Lord is to us and can do for us in secret. He takes charge of us, satisfies our hearts, gives to us quietness of spirit in the knowledge of Himself, imparts His own peace to us, and then leads us forth in the paths of righteousness, to be more than conquerors through Him that loves us.—*Scripture Truth.*